

# Alexandria Gazette

VOL. XCII.—NO. 203

ALEXANDRIA, VA. TUESDAY EVENING AUGUST 25 1891

PRICE 2 CTS.

## MEDICINAL.

### THE Electro-Poise

(TRADE MARK.)  
THE LIFE-WORK OF AN EDUCATED PHYSICIAN,  
IS AN INSTRUMENT FOR THE

#### Cure of Disease Without Medicine

Handwritten theories of the cause and cure of disease, with the electrical and magnetic forces of the body and the gases surrounding it, are the only means of curing this condition.

It is not electricity.

It is simply improved vitality. The

Electro-Poise, instantly adds to the vitality and

restores the system to its normal state. It is

the only means of curing this condition.

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## Alexandria Gazette

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telephone.

[Entered at the Postoffice, Alexandria, Virginia, as

second-class matter.]

### A Curious Russian Custom.

A strange religious custom is practiced by

the Russian peasants of Olonek and in ad-

joining districts of Southern Archangel and

other governments. A few days before the

calendar day of Elijah the prophet (Aug. 1)

the peasants bring cattle to the courtyard of

of their churches, each according to his

circumstances. If they are poor they throw

their donations together and buy one or two

heads of cattle for the whole village. After

the morning services of Elijah's Day the

priest comes out of the church in his official

vestments and sprinkles holy water on the

cattle. During the noon services the cattle

are killed and boiled in large kettles kept

around the church from year to year for the

purpose. The priest again comes out and

sprinkles holy water on the meat. As soon

as this is done all the villagers fall to and

try to grab each as much of the meat as he

can. Every peasant then distributes the meat

among the members of his family or his

nearest relatives, who consume it on the

spot. Many a sturdy villager gets his

clothes torn or his face scorched in the

general scramble for meat. But they do

not mind this; they consider it a necessary

auxiliary to the time-honored celebration.

The celebration is called the grabbing

feast, "Khrvatostchina."

The clergy have tried to modify this semi-

savage ceremony. In some places they have

transferred it to the day of the Ascension

of the Holy Virgin (Aug. 27), and cause the

cattle offered by the peasants to be sold in

the interest of the church. In other places

they have the meat distributed in regular

order, so as to avoid the savage scenes that

ensue at the general "grabbing" scramble.

But such changes are not always acceptable;

in many places where they have been made

the people within a few years abandoned

them and returned to the original usage of

"grabbing." They assert that when the

ceremony was not performed in the right

manner on Elijah's Day, their cattle were

in that year destroyed by hail storms and

lightning or by wild beasts.

From the stories which the people tell,

nothing can be learned of the origin of the

feast, as there is not a person living who

remembers the time when it was celebrated.

Students of ethnography having made

diligent inquiries about the subject all over

the vast regions, were informed by the oldest

peasants that they had inherited the tradi-

tions of the feast from their grandfathers.

All the popular stories of the feast tend merely

to show the belief prevailing that if the feast

is not rightly celebrated calamities are im-

minent by storm, thunder and lightning, or

the ravages of wild animals. The clergy of

the whole region ascribe those beliefs to the

vereneration of the people for "the holy prop-

et Elijah," who is esteemed more highly by

the Slavonian people than any saint in the

Greek calendar. In connection with this it

must be remembered that the belief in that

prophet prevails not only among the Rus-

sian Slavs, but also among the Ruthenians,

Bohemians, Bulgarians and others. They

say that thunder ensues when Elijah's char-

iot is rolling in heaven, and pray that the

prophet may not drive about so frequently.

To the students of ethnology, on the other

hand, it appears that the preference which

the Slavs have for the Hebrew prophet shows

that to them he represents a divinity wor-

shipped before they accepted Christianity.—

New York Sun.

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In its worst forms, whether

Inherited or Contracted can

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the persistent use of

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and is the only remedy known that will

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They "give," but they come

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find that you don't like it.

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